TARANGAMPADI



Dr. R. Nagaswamy



Dr. M.G, Ramachandran, Hon Chief Minister of Tamilnadu,
Presenting a memento to His Excellency Mr. Poul
Schleuter, the Prime Minister of Denmark.

EARLY HISTORY OF TRANQUEBAR

The history of Tranquebar could be traced back to the beginning of the Christian Era. Ancient Sangam classics like the Purananooru, Natrinai and Aganaooru refer to Poraiyar. The famous poet Kalladanar praises the Chieftain of Poraiyar in Puram 391. Poraiyar is referred to as a port town **ie** *munturai. It is likely that the sea which was originally skirting Poraiyar has receded subsequent to the second century A.D. by about a mile. Poraiyar continued to play an important role in the history of Tranquebar till 19th Century.*

The earliest reference to Tarangambadi occurs in a 14th century inscription, mentioning the place as SADANGANPADI. The inscription also refers to a merchants' guild known as Pathinen Visha ayattar (traders of 18 countries) and also a family of sailers called Karaiar, residing at Tarangambadi. It was thus already a commercial port attracting traders from different countries, including overseas. Situated on the mouth of Uppanaru, the port has given access to inland trade from early times.

Tarangampadi is situated 15 kms. south of the celebrated ancient port Kaveripoompattinam, (Pumpuhar) referred to as Kaberis Emperion in the works of classical geographers, like Ptolemy. Kaveripoompattinam attracted traders from all parts of the world, specially from the Roman Empire.

Kaveripoompattinam is celebrated in ancient Tamil literature and also Buddhist works. It has served as the most important port of the entire Tamil country from about 3rd Century B.C. Archaeological excavations have brought to light the existence of a Buddha chaitya and vihara of 4th century A.D. Several Buddhist monks who composed valuable works like "Buddha Vamsatha Katha", lived at Kaveripoompattinam.

A little to the North of Kaveripoompattinam lies Nangur another celebrated port, from where Pallava warriors in 8th Century have sailed to far off countries. The merchant guild of Nangur is also mentioned in epigraphs. An inscription found in Takuvapa, in Siam refers to the merchant guild, Manigramattar and also the Army, Senamukam, which sailed from Nangur and built a temple to Lord Vishnu.

About 7 kms south of Tranquebar is another ancient port known as Karaikkal where the saivaite poetess saint Karaikal Ammaiyar was born. 15 kms further South of Tarangabadi lies another ancient port Nagapattinam. In the 7th century a Buddha chaitya and a vihara were erected here by the Chinese ruler, with the permission of the then Pallava ruler, Narasimhavarman II. This Buddhist monument was erected for the benefit of Chinese Buddhist monks.

That the whole coastal area from Nangur to Nagapattinam, has been an active international commercial and cultural centre from about 3rd Century B.C. onwards, it is against this background the arrival of the Danes at Tranquebar should be viewed.

Before the arrival of the Portuguese, the Arab traders have frequented the town, a few among them also settled there. They are mentioned as yellow Moors in the early Danish records. The Portuguese were settled at Nagapattinam but they also seem to have frequented the port of Tarangambadi. When the Danes arrived around 1620 there were already five Hindu temples, one Muslim religious edifice and a church propagating the Christian faith.

The most ancient monument to survive in Tarangambadi is the Siva temple, situated on the sea-shore.

It is called Masilamaninatha temple. Provisions were made for a special offering in this Siva temple, then called Manivannesvaram, in the reign of the Pandya ruler Maravarman Kulasekara in the year 1305 A.D. The main temple and its enclosure and the front entrance have also come into existance before that period. The part of the entrance has now been engulfed by the sea.

In the time of Accutappa Nayak (16th Century) the ruler of Tanjore and predecessor of Ragunatha Nayak, it seems to have had a fort guarded by soldiers "Kottai Senai Kaikolar". It is not known whether this fort was an ancient fort of the natives or was built by the Portuguese.

The temple of Lord Vishnu now called Varadaraja is also a pre-Danish edifice. An inscription found on the walls assignable to 1606 A.D. that is about 15 years prior to the arrival of the Danes refers to the reconsecration of the temple, by one merchant Vikramavitha Chettiar. This gentlemen instituted worship, repairs and festivals. In lieu of his contribution to the temple he has been given the privilege of trade in Chinese vessels called Samban Swathanthiram. It also refers to the levy of tax from the members of Arya Nattar community who are fishermen of the area.

The fishermen of the Port town of Tharangambadi were probably celebrating an annual festival in the temple of Varadaraja Perumal in his fish incarnation. This is probably what is alluded to in the account of Olafsson.(See, "Jon Olafsson's letter")

Other places of historic interest near Tranquebar are Thillayadi, Erukkattancheri, Thirukadaiyur, Anandamangalam, Olugamangalam and Kattucheri.

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THE DANISH EAST INDIA COMPANY

At the beginning of the 17th century, many European countries like the British, the French, the Dutch and the Danes, vied with each other in establishing maritime trade with India and formed East India Companies for this purpose. When these countries came to India, the Portuguese had already been here for nearly hundred years. The Danish East India Company was established at Denmark in 1616.

A Danish Admiral Ove Gedde, was sent by the King of Denmark as his Ambassador to India with two ships and he also had the help of a Holland Captain Roeland Crape. They reached the kingdom of Kandy in Sri Lanka where they stayed for sometime. As Roeland Crape had spent his early days in the Nayak Court at Tanjore, he was sent to negatiate with the Nayak ruler. Roeland Crape was able to impress the King of Tanjore, who wrote a fine letter to Ove Gedde, while at Sri Lanka.

Raghunatha Nayak in this letter, informed Ove Gedde that he was extending his friendship to the King of Denmark. The letter was written on a golden leaf resembling a palm leaf and is in Tamil language. Raghunatha's signature is however in Telugu. This golden letter of friendship is also preserved in the Royal Archives Capenhagen and reads:

"We the royal highness Srimad Raghunatha Nayak, send this message to the ambassador of the King of Denmark, on the 22nd day of Chitrai in the year Raudri. We are prospering here. Kindly despatch the news about your highness properity. We are pleased to learn the news of that place brought to us by Captain Reoland Crape, and the Holland general. Since we have agreed that we should not draw distinction between your highness and ours

and have agreed to live as one we have honoured the Holland General and Captain Roeland Crape with palanquins and permit the subjects of that country to come and settle here.

We order the creation of a port named Tarangampadi here and allow the export of pepper to that country as it is not available there. We have given appropriate warning to the Portuguese against the trouble they caused to Roeland Crape, fined then 12000 **pon** *and have issued orders to them not to interfere with your ships. We have sent back the general. Since we have ordered that this place should be made suitable for the residence of Captain Roeland Crape, he is now residing there.*

At it has been resolved that we should not entertain distinction between our country and yours, we order that the people from your country could come and settle in this place. Please arrange frequently to send us rare objects from that country. We are sending with this, garments, two big pitambarams, (silk garments) a male garment, two upper garments, four painted carpets, two jamutad swords, a dagger with lion-handle, another dagger and four singarams (bows)."(This letter was read by the present author at the Royal Archives, Copenhagen in 1978).

Later Ove Gedde himself went to Tanjore and negotiated the treaty. Portuguese language was used then by the South Indian rulers in their transactions with foreign power. A treaty was drawn up in Portuguese and signed by Ove Gedde and the King of Tanjore. The treaty with the Tanjore King's signature, signed in 1620 is preserved in the Royal Archives, Copenhagen.

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OVE GEDDE MEETS THE TANJORE KING

There is a graphic account of how Ove Gedde met the Tanjore King Vijaya Raghunatha Nayak, and negotiated the treaty. On 21st of October, Gedde got a letter from the Tanjore King, demanding that he should come to Tanjore. The King sent horses for his transport. On 30th Gedde reached the suburb of Tanjore, where he was received, but was told that he should first visit the high Brahmins, before coming to the Nayak ruler. Obviously he was asked to meet the King's minister who was then the famous Govinda Dikshitar. Gedde did not understand this protocol and refused to talk to Brahmins. He also turned down the suggestion that he should take some presents to the King. Gedde neither understood the Indian customs, nor was prudent, in this episode. However the Tanjore King, a great master ruler he was, gave him audience after making him wait for two days and directed him to meet the high Brahmin and his son. Gedde this time met the Brahmin minister and Vijaya Raghava Nayak, the son of the King. On the 7th of November he met the ruler and started negotiation. There arose a dispute between Ove Gedde and Roeland Crape which was later settled. The negotiation with the Nayak ruler went on for a number of days. On 16th of November Raghunatha Nayak demanded two copies of the negotiated clauses. Gedde wanted the Tanjore King to give exclusive right of trade to them and turn out the Portuguese from his territory. On 17th November the Tanjore King rejected this request. He told Gedde, in no uncertain terms that the Portuguese had been in his country for long and paying 1,00,000 Rgstald (old Dutch currency) as tribute. He sternly told the Danes to be on friendly relation with the Por-

tuguese. The Portuguese were also fined and warned to be careful in further dealings. Vijaya Raghunatha agreed to give the Town of Tranqubear on the same terms he gave Nagappatinam to the Portuguese. That is, he wanted to retain the rights and income of the Town. But Gedde brought him so far that he would cede the town Tarangambadi for two years without these rights. He also agreed to treat the treaty written in Portuguese language as the original and signed it on 19th November 1620. Raghunatha Nayak has attested his signiture in Telugu. (The English version of the treaty is given in appendix).

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BARTHOLOMAUS ZEIGENBALG

In the history of Tranquebar two Christian Missionaries namely, Bartholomaus Zeigenbalg and Father Schwartz, deserve special mention.

Zeigenbalg and another missionary, were sent to Tranquebar on 9th July 1706, by Frederick IV, the King of Denmark and Norway. Zeigenbalg propagated Christian faith, converted many to Christianity, translated the New Testament into Tamil, introduced the first printing press and built the New Jerusalem Church at Tranquebar in October, 1718 and died at Tranquebar. Zeigenbalg was the first to preach in the New Jerusalem Church, and the first to be buried there. Zeigenbalg paid great attention to the study of Tamil, collected a good number of Tamil books and sent them to Halle, where they are preserved till date. He prepared the dictionary called the 'Malabar dictionary' consisting of more than 40,000 Tamil words.

The following account of Tranquebar and its people in Zeigenbalg's own words, would be of interest.

"The inhabitants consist partly of white Europeans, partly of half-white Portuguese, partly of yellow Moors, but principally black-brown Malabarians. I do not exactly know the number of these various inhabitants, but I must say that Tranquebar is a well-peopled town, swarming with old and young, especially as its trade attracts men of all nations both by sea and land.

The language of the black-brown Malabarians (Hindus) is Tamil which has long been formed into a written language. They write their books and letters with an iron style on palm-leaves. They possess authors on almost all sciences and are expert in many trades and handicrafts.

Most Christians in Europe suppose the Malabarians to be a very barbarous people but this arises from the Europeans who have been amongst them not understanding their language. I must acknowledge that when I first came amongst them, I could not imagine that their language had proper rules or that their life had the laws of civil order and took up all sorts of false ideas on their actions as if they had neither a civil nor a moral law, but as soon as I had gained a little acquaintance with their language and could talk to them on various subjects, I began to have a much better opinion of them and when at last I was able to read their own books I found that the Malabarians discussed the same philosophical subjects as the savans of Europe and that they had a regular written law wherein all theological subjects were treated and demonstrated. This surprised me extremely and I was delighted to be thoroughly instructed in their heathenism from their own writings.

When, as often happens the poets of the country visit me, or I them, one hears but little but verses from their mouth in confirmation of their teaching".

However this great missionary Zeigenbalg, had a difference of opinion with the Governor of Tranquebar Fort and as a consequence, was imprisoned in the fort for a few months. Later, the King Frederick IV issued directions to the commandant and council in Tranquebar, not to use force or severity towards the missionaries but to help them in every way. In 1711, the King decreed that 2000 rix dollars, should be set aside from the treasury for the mission.

THE FIRST PRINTING PRESS

'The Society for promoting Christian knowledge'

from England sent to the Tranquebar mission, a printing press, with which they first printed books in Portuguese. A soldier of the company, who understood printing helped the missionaries in printing. Soon the German friends, sent a Tamil printing press. First, Tamil letters were made at Halle in Germany and sent to Tranquebar with three men, Johan Berlin, Johan Adler and his brother. The first part of the translation of the New Testament by Zeigenbalg was printed with these °ypes, but they were found to be too big; so smaller types were designed and cast at Tranquebar. As it was very expensive to import paper from Europe, a paper mill was set up at Poraiyar by Adler, but it was later given up. When the Tamil press was sent to Tranquebar, the King of Denmark Frederick IV, gave the missionaries permission to print in Tranquebar "without being subject to Censor".

SCHWARTZ

Father Schwartz, the celebrated mentor of King Serfoji II of Tanjore, arrived at Tranquebar from Denmark on 1750 A.D. and served for eleven years before he moved to Tanjore where he died in 1798 at the age of 72. He was mainly responsible for making Serfoji, the King of Tanjore by using his good offices with the British at Madras. Serfoji erected a marble monument to Schwartz in the Church at Tanjore. The monument depicts the King of Tanjore paying his last visit to Schwartz.

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INDO-DANISH COINS

For some sixty years, that is from the early 1620's up into the 1680's, the coinage was struck entirely in lead, with the exception of two copper pieces struck in the 1660's. The 1680's and early 1690's formed the transition period, with lead and copper appearing side by side. Thereafter copper alone was used, joined in 1730 by the first silver coin and eventually in 1789, by a single small gold piece.

The original treaty with the Nayak of Tanjore stipulated that Danish crowns could be used in trade throughout Tanjore. But Christian IV followed up by trying to introduce them at an artificially inflated value, and this the Nayak was shrewd enough to discover almost immediately by running an assay.

But this coin too, dated 1624, failed to win the acceptance of the ruler of Tanjore.

For the first two hundred years atleast up to the bankruptcy of the DOC in 1729 - it appears that the striking of the Tranquebar coinage was farmed out to sub-contractors on a fee basis. These lead and copper pieces were exchangeable into native Indian silver fanams only at a discount which represented the lessees' profit. The first silver coins were struck at Tranquebar. This left the local Danes in the position of having to seek permission from Tanjore to strike their own silver coinage in spite of their earlier failure and in the face of the traditional prerogative of all Indian rulers to derive revenue from their jealously guarded coining privileges.

That from this time on the Danes in Tranquebar were also engaged in the striking of rupees, following the example of the British and the French.

By this time mid-eighteenth century-the striking of the copper coinage was under direct company control, carried out under the supervision of its own employees.

A little over a hundred different major types of lead coins were struck at Tranquebar in less than seventy years. Quite a number of ships' names formed the legends of early coins.

A broad classification of the lead types would include,

a definite ships' names

b Danish place names

c religious propaganda

d the initials TR or TB

e the unit of value KAS or CAS

f the Company's monogram DOC

g the monogram of Danish Kings

The earliest coins bear the name of the fort Dansborg. The first coppers appeared in the reign of Frederik III in9the form of a kas and a double kas, the latter dated 1667. A ten kas coin first appears in the reign of Frederik IV (1699-1730).

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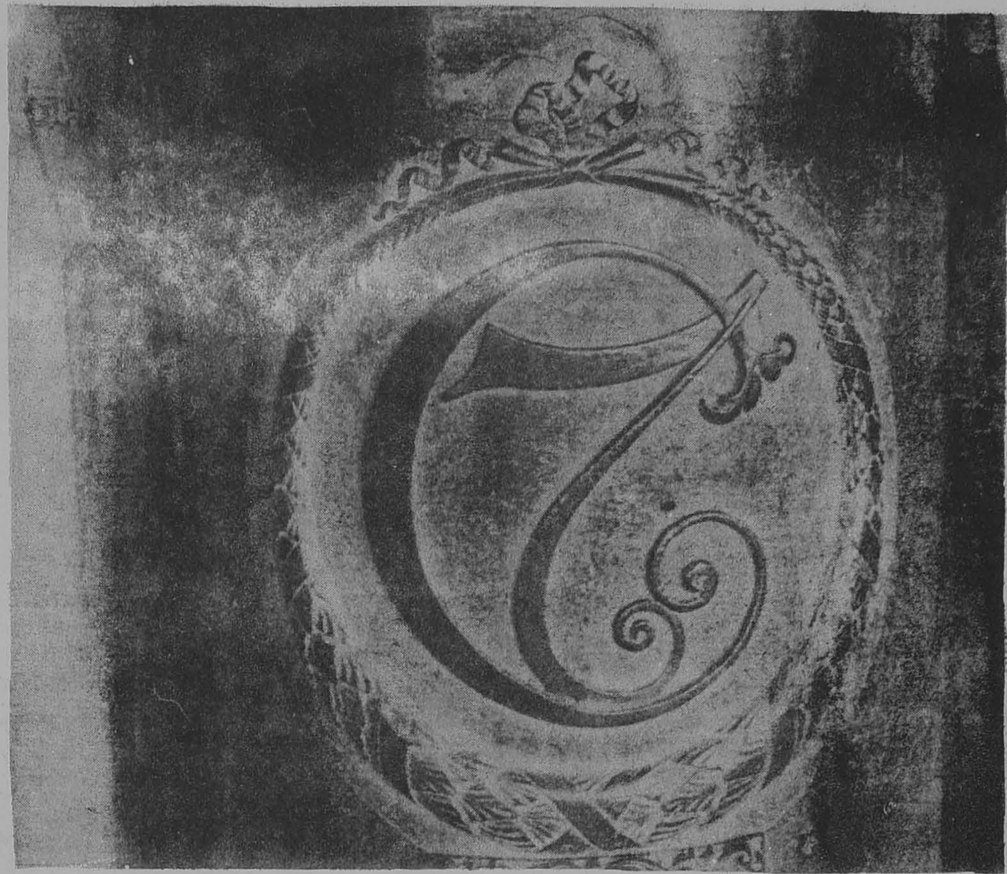
Contemporary Painting of Kuppannan
Dubash of Thanjavur
Preserved at Saraswathi Mahal Library
Thanjavur



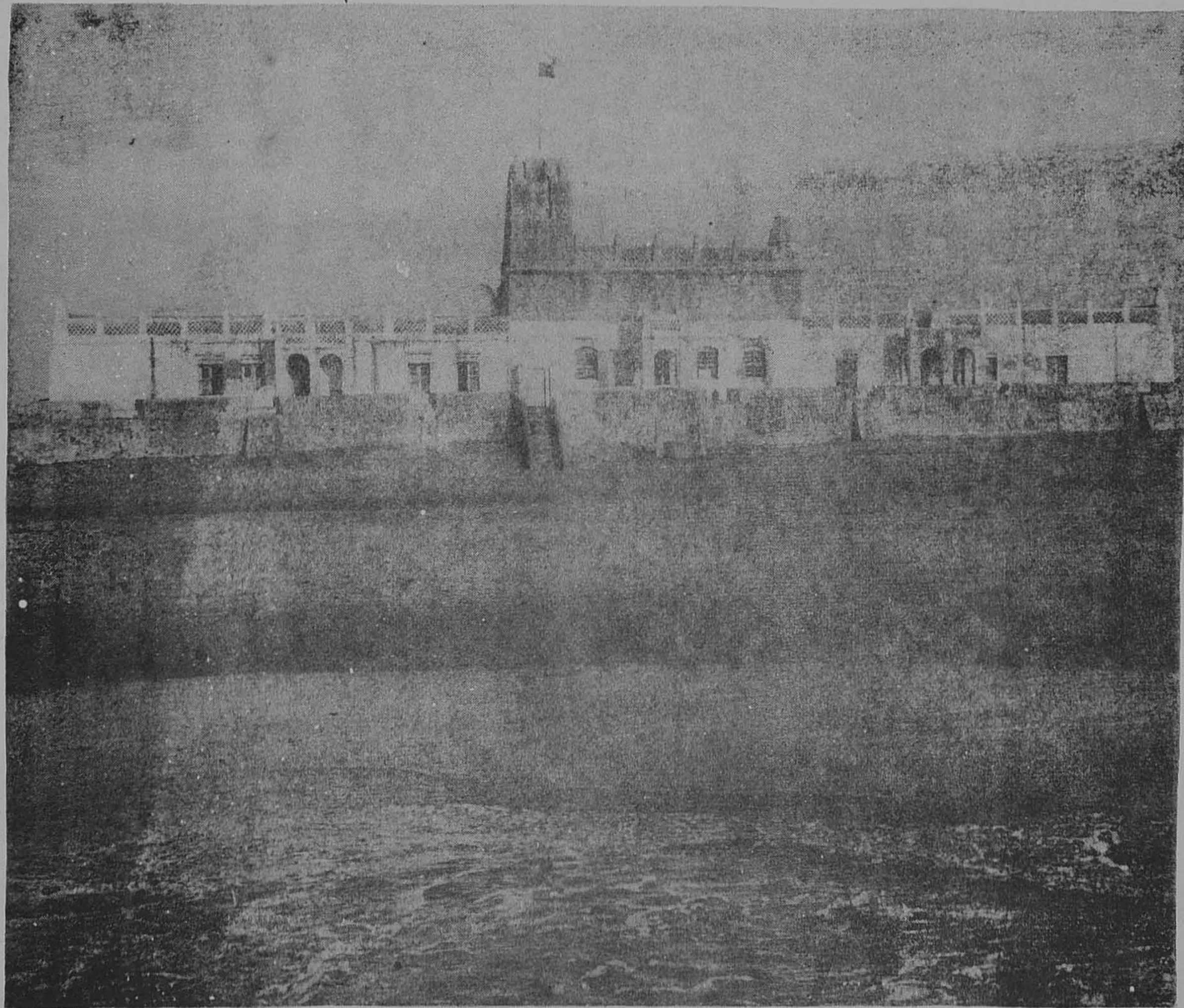
Portrait Sculpture of King Raghunatha Nayak
at Ramaswamy temple, Kumbakonam



Entrance to Tranquebar
(of Christian VII)



Danish Cannon
Preserved at Madras Museum
(It has the monogram of Christian VII)



Dansborg Castle, Tranquebar

PETER ANKER: GOVERNOR OF TRANQUEBAR

Among the Governors of Tranquebar, Peter Anker, who acted as Governor for 18 years from 1788 to 1806, deserves special mention. He not only maintained cordial relationship with the king of Tanjore but also took keen interest in the life and art of the people around him. He himself was an artist painted some scenes of interest and collected paintings and miscellaneous art objects.

When he left Tranquebar he had a collection of 131 items, which included landscape paintings, maps of Indian territories and towns as well as European fortifications in Asia. These included the country house of the Governor, the Dansborg fortress, the outline of Tranquebar, a rest house in Mayavaram by the river Kaveri, the monuments of Mahabalipuram etc. Some of the pictures carry interesting captions, for instance one reads "Ruins of the old castle of Madura, the age of which it has not been possible to discover". Another reads, "the Gingee fortress in Karnatik which was the residence of a powerful Indian Raja, before it was conquered by the Muslims". Included among them is a painting with a caption, "The big gate of the Bagoda on the island of Seringam in the Cavery river, the largest Bagoda in India". During Peter Anker's Governorship, some restoration works were carried to the Dansborg Castle. While digging the ground for this purpose, a group of bronze idols were found. He cherished them as his priceless possession, and took them to Denmark. After his death, the bronzes were sold to Christian VIII of Denmark and are now on exhibition at the National Museum, Copenhagen. The paintings and pictures of his collection are now in the Ethnographical Museum of the University of Oslo.

TIPPU'S INVASION - ARCHIVAL MATERIAL

There are four letters in Tamil, referring to Tippu's invasion of the south and his troops movement. They give contemporary account of the march of Tippu's cavaliers. The first letter is dated 29th Jan. 1791, and the third fortyfive days later on 16th March 1791. The first letter was sent by one Devaraya to Prakasam Pillai at Tranquebar. The letter states that two to three thousand horse troopes reached Bhuvanagiri in the night, crossed the Vellaru river, reached Pannaippattu in Mannargudi Taluk, captured Ambalavanan Pillai, the Nattar of the village, forced him to show the route upto Arasur on the Kollidam bank and after crossing it, released him. Further, a very large number of cavaliers kept coming. The advance party did not trouble the people but those who followed, cut and lynched. Many wounded people kept coming to Chidambaram. Tippu's horse troopers were guarding the routes. The cavaliers were camping at Bhuvanagiri as well. One hircar (spy) named Sastri, a bold man, gathered the above news.

The second letter dated 2nd February 1791, reports the landing of Tippu at Valudavur. He was plundering and setting fire to villages off Kudalore. On the date of writing this letter two ships loaded with arms, ammunition and men were reported coming from Madras. This letter was written by one Periya Tambi Sheik Ismail, to Prakasam Pillai and Gulam Muhammad at Tranquebar. The third was written by the same Devarayan to Prakasam Pillai. According to the text Tippu's army was moving towards Mangalam from Manalurpet. It also reports, that another army of Tippu reached Gingee from the neighbourhood of Thiruvannamalai. These and a few other letters now in the Royal archives in Copenhagen, were read by the present writer during his last visit to Denmark.

Among the other letters there are some written by the Mahratta rulers of Tanjore to the Governors of Tranquebar. One letter dated 1758 refers to a defence service agreement between the Government and valangai castemen who agreed to take care of the protection of the area and the people. A theft at Tillaiyadi village, of the properties of Udaiyarpalaiyam Poligar and the appeal by the Governor of Tranquebar to the people to inform him, forms the subject matter of another record dated 1775 A.D. The Nawab of Arcot, Muhammad Alikhan, wrote a letter to captain Venta, acknowledging the gift of a silver plate.

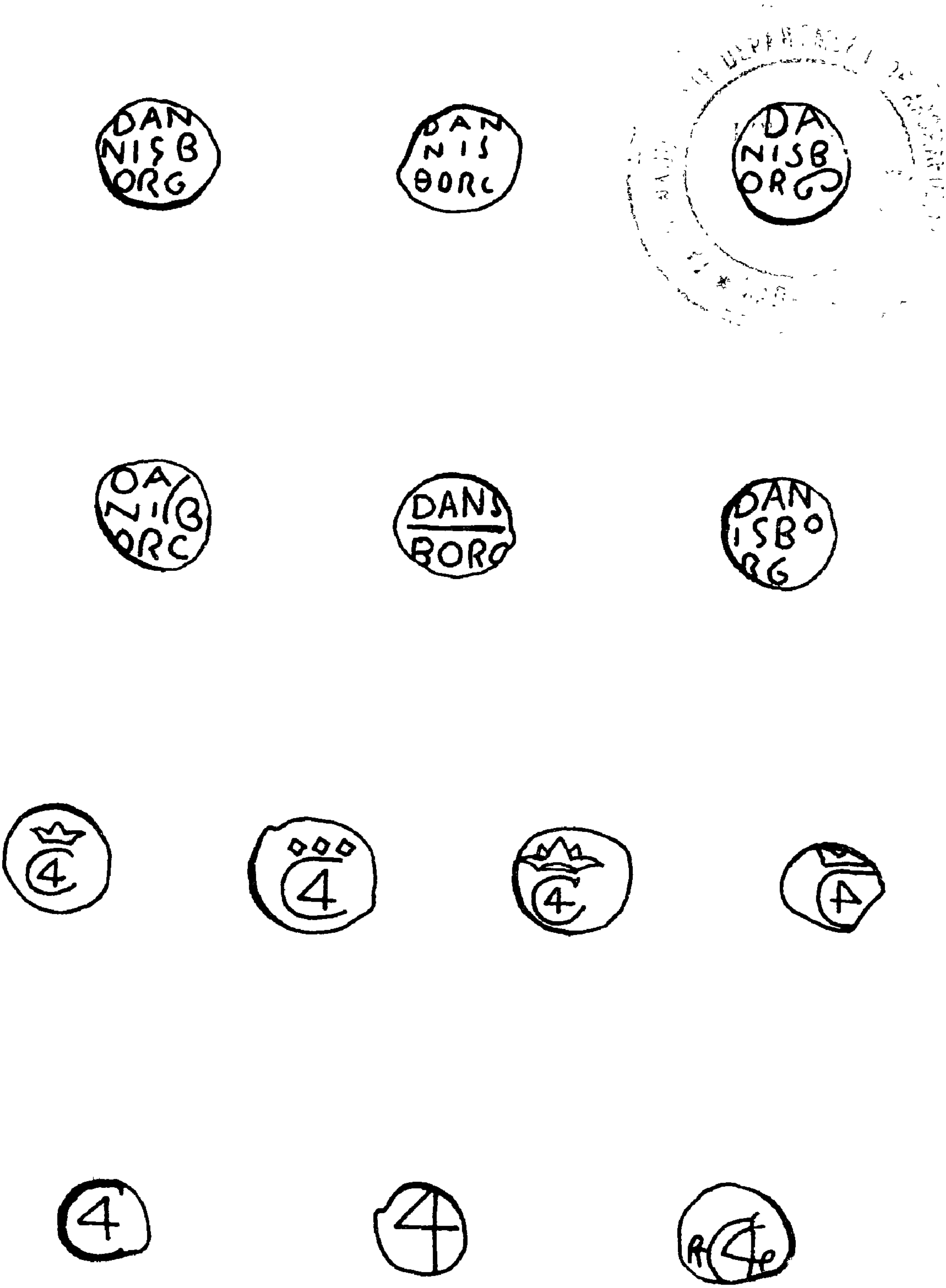
Many such letters written in Tamil, Telugu and Mahratti are preserved in the Royal Archives, Copenhagen. Most of them relate to transactions with Tranquebar. There are a few books of proceedings of the Court at Tranquebar in which a Hindu, a Muslim and a Christian appear as Judges. But quite a number of them are of great value for a better understanding of political conditions in 17th and 18th century South India.

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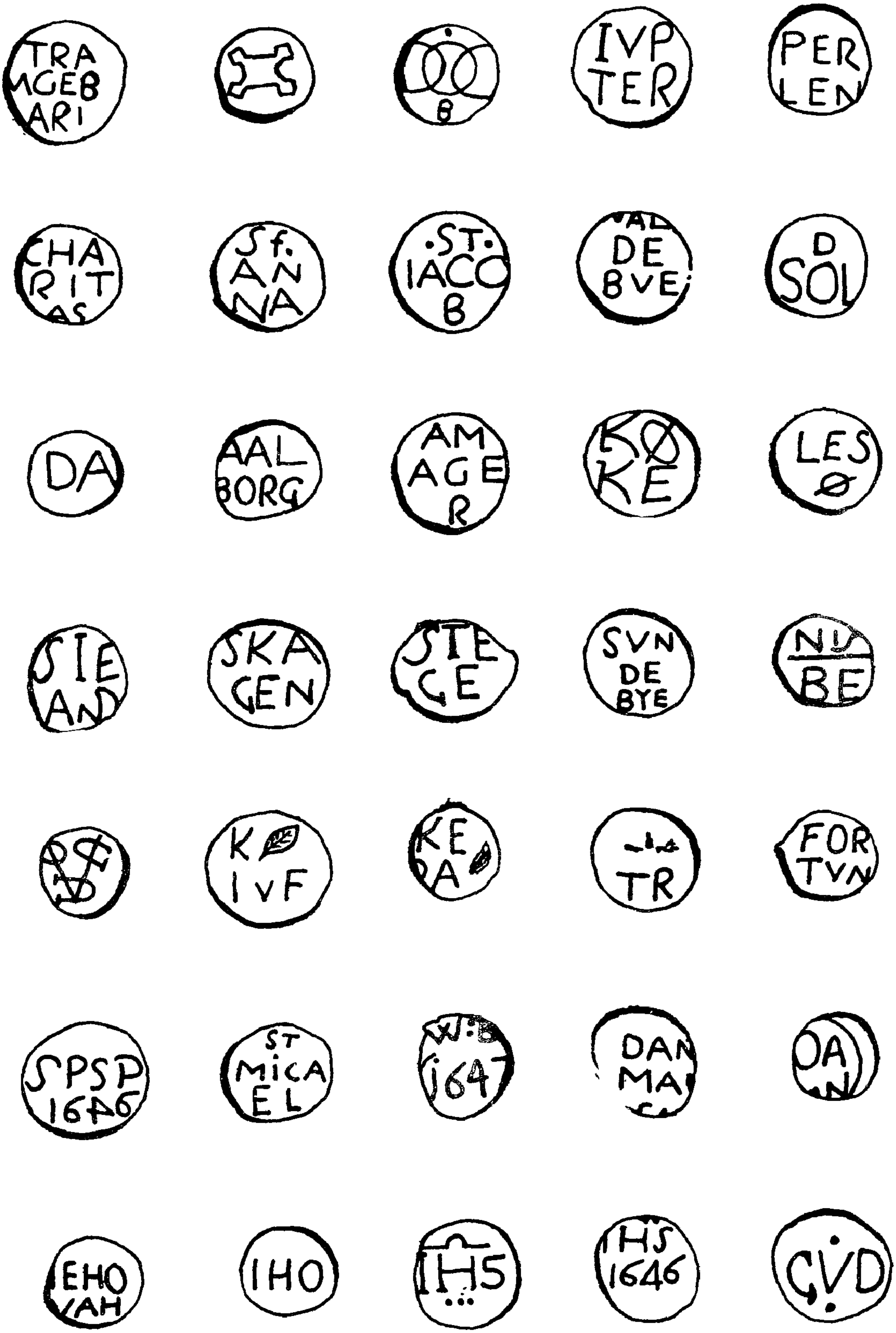
TRANQUEBAR HANDED OVER TO THE BRITISH

The Danish settlements in India, were transferred to the British East India Company through a treaty signed on 22nd February 1845. As per the agreement the Danish settlements in India, with all the public buildings and crown property were handed over to the British for a sum of 1,25,000 company rupees. Further the British were to pay an annual sum of 2,500 gold pagodas (equal to 4,000 company Rupees) to the Mahratta ruler of Tanjore as "yearly payment of the soil". The Dansborg Fort, together with 13 brass guns mounted on the ramparts and other stores, became the British property. The Government house situated opposite to the Fort, now used as Salt Inspector's Office also went to the British. A number of other residences, like the Governor's house at Poraiyar, a bungalow at Tillaiyadi, a hospital building and the medical officer's residence, both at Tranquebar, were also handed over to the British. Some of them have now disappeared. However the churches, like the Zion's Church, New Jerusalem Church, the Bethlehem Church, the Roman Catholic Church, and the chapel at Tranquebar were excluded and permitted to be under the ownership of the respective congregation and societies. The treaty also recognised the right of the Danes to trade in the ports of India as before. The treaty was signed by Peter Hansen, the Governor of Tranquebar and Sir Henry Hardinge, the then Governor General of India. A copy of this treaty, prepared on 12th January, 1887 by one S. David and given to M.N.Chinnaswami Chetty a cloth merchant is now preserved in the Dansborg Museum, Tarangambadi. (See appendix)

The 2500 gold pagodas as annual payment of the soil, to be paid to the Raja of Tanjore, was fixed on 22.9.1788 by King Amarsimha the Mahratta



Drawings of Indo-Danish Coins of Tranquebar



Drawings of Indo-Danish Coins of Tranquebar

ruler of Tanjore. The original letter written in Tamil (No.2186 b), is now preserved in the Royal Archives, Copenhagen. According to the letter, Peter Anker the Governor General of Tranquebar requested the grant of one more village as sarva- **manya to the King** *of Denmark. So far, the Danes were paying to the royal palace of Tanjore two thousand* **Pon** *as tribute, and 1150 Pon as agreed rent, for villages. Now, Amarsimha agreed to remit 650* **Pon** *towards friendship with the King of Denmark and directed the Danish Governor of Tranquebar to pay a total of 2,500* **Pon.** *The letter bears the signature of Amarsimha. The tribute and rent thus fixed for Tranquebar in 1788, remained unchanged till 1845, for over 57 years.*

There is another letter also written on the same day by Amarsimha to Peter Anker, for a loan of one lakh star Pagodas, as against 60,000 star pagodas promissed by Anker. Amarsimha agreed to lease out the district of Thiruvidaikkali in lieu thereof for 12 years. A sum of 80,000 out of this money was obviously required by Amarsimha, to pay the British at Madras, who were then making exacting demands from him, later ruined him and finally dethroned him and placed Serfoji II on the throne.

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DANSBORG MUSEUM

The Dansborg Museum depicting the Indo-Danish contact in political, social, cultural and commercial fields was established in the year 1979 by the Tamilnadu State Department of Archaeology and is being gradually enlarged. The castle is being protected as a monument by the Tamilnadu Department of Archaeology from 1977. Prior to this the castle served as an inspection bungalow of the Public Works Department.

Since its inception the museum has collected nearly one hundred Danish documents relating to land and revenue transactions. They are both on paper and palm leaves and date from 1790. There are also a few records of the British period. A copy made on 12th January 1987 of the sale deed of Tranquebar to British is included among the Archival material. Some of the records carry the seal of the then Governors of Tranquebar. The museum has also acquired more than one hundred Indo-Danish coins of different issues beginning from the time of Christian IV.

A set of plaster cast coins was received as gift from Copenhagen. A set of colour transparencies of painted manuscripts, prepared in Tranquebar during the Danish period, and now preserved in the Royal Archives, Copenhagen has also been received as gift.

The museum houses nearly fifty weapons like daggers, swords, revolver etc. used by the native soldiers. The fishermen of Tranquebar Messrs. Chinnayyan, Nageswaran and Vilvaraj were kind enough to help the Department in acquiring parts of a ship from Mandapattur. Mr Govindaswamy Chettiar of Sathangudi and Malaipperumal Chettiar of Velippalayam

were kind enough to gift more than fifty Danish documents to the museum. Many local youngsters like Mr. Thangaraj of Ramanujanayakkar Palayam and Mr. Balasubramaniyam of Tranquebar were helpful in acquiring objects for the museum.

The portraits of the Tanjore king Vijaya Raghunatha Nayak and Christian IV, the king of Denmark, are on display. Also may be seen the portraits of other Tanjore rulers and dignitaries.

The Dansborg Museum has come into existence in the year 1979 and is being gradually enlarged.

ACKNOWLEDGEMENT:

"Tranquebar Mission history" by Ferd. Fenger published at Madras in the year 1906, and "A Guide to Indo-Danish Coins from Tranquebar" were also used as source material for writing the history of Tranquebar.

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Appendices

References to Porayar in Sangam Literature

பொறையாறு பற்றிய சங்க இலக்கியக் குறிப்புகள்

"இருநீர்ப் பெருங்கழி நுழைமீனருந்தும்
துதைந்த தூவியம் புதாஅஞ் சேக்கும்
ததைந்த புன்னைச் செழுநகர் வரைப்பின் .....
நெஞ்சமர் காதல் நின் வெய்யோளோடு
இன்றுயில் பெறுகதில் நீயே வளஞ்சால்
துளிபதனறிந்து பொழிய
வேலியாயிரம் விளைக நின் வயலே" புறம். 391
(பொறையாற்றுக் கிழானைக் கல்லாடனார் பாடியது.)

" .... உயர்மணற் சேர்ப்ப
திரைமுதிர் அரைய தடந்தாள் தாழைச்
சுறவு மருப்பன்ன முள்தோடு ஒசிய
இறவார் இனக் குருகு இறை கொள இருக்கும்
நறவு மகிழிருக்கை நற்றேர்ப் பெரியன்
கட்கமழ் பொறையாறு .... " - நற்றிணை. 131

" பெருந்திரை முழக்கமொடியக் கவிந்திருந்த
கொண்டல் இரவின் இருங்கடல் மடுத்த
கொழுமீன் கொள்பவர் இருள்நீங்கு ஒண்சுடர்
ஓடை ஒண்சுடர் ஒப்பத் தோன்றும்
பரியுடை நற்றேர்ப் பெரியன் விரியிணர்ப்
புன்னையங் கானற் புறந்தை முன்றுறை "
அகம். 100

Letter written by Raghunatha Nayak, to Christian IV on gold leaf (addressed to Christian IV and sent to Ove Gedde)

பொன்னோலை

1 ரௌத்ரி ஞூ சித்திரை 20 உ ஸ்ரீமது இரகுநாதனயக்கர் டெமார்க் ராசாவினவர்கள் வாசல் காரியப் பேற்கு எல்லா நன்மையும் பெருக அறிய வரக்காட்டின காரியம் நாமும் பரிணமத்திலே இருக்குறேம் ராசாவினவர்கள் பரிணமத்துக்கும் எழுதுவித்து அனுப்பும்படி செய்யவும்

2. உலந்தீசு சென்னரலும் ரூலங்கலப்பை கற்பித்தாரும் வந்து அவடத்தில் வத்தமானங்கள் சொல்லக் கேட்டு சந்தோஷமாச்சு இராசாவினவர்கள் என்றும் நாம் என்றும் பேதம் இல்லாமல் இனஞ்சனமுற நடக்க வேணும் என்குற படியாலே சென்னரல்

3. .... ரூலங்கலப்பைக் கற்பித்தாற்கும் பல்லக்கு இட்டு வெகுமானம் பண்ணி அந்த தேசத்தார் எல்லாரும் வந்து குடி இருக்குறதுக்கு இங்கே தரங்கம்பாடி என்று ஒரு கரதுறையும் கட்டளை இட்டு அந்த தேசத்துக்கு மிளகு அலப்பமான படியாலே மிளகு

4. கொண்டு குடுப்பிச்சு ரூலங்கலப்பை கற்பித்தாரை பறங்கியற் சில்லரை பண்ணினதுக்கு அவர்களுத்குத் தக்க புத்தி சொல்லி வித்து பன்னீராயிரம் பொன் அபராதம் வாங்கி தங்கள் வகை கப்பல் வழிபோக வேண்டாம் என்று கட்டளைஇட்டு

5. சென்னரலை அனுப்பி ரூலங்கலப்பை கற்பித்தாரை இங்கு தலமாக குடி இருக்கத் தக்கதாக கட்டளை இட்ட படியாலே அவர் இங்கே தலமாக இருக்குறார் அந்த தேசம் என்றும் இந்த தேசம் என்றும்

6. பேதமற நடக்க வேணும் ஆனபடியாலே அந்த தேசத்தாரை இங்கே வந்து குடி இருக்கத் தக்கதாகவும் கட்டளை இட்டு அனுப்பி அந்த தேசத்தில் உண்டான அபூறுவமான வஸ்துக்களும் அடிக்கடி ஏற்றிவித்து அனுப்பும்படி செய்யவும் இப்போ உடுகரை

7. பெரிய பீதாம்பரம் இரண்டும் புருசர் துப்பட்டி ஒன்றும் படாங்கப் பச்சவடம் இரண்டும் எழுத்து துப்பட்டி நாலும் கட்டுவித்து சமதாடு இரண்டும் தோப்பாகத்தி ஒன்றும் சிக கடாரி ஒன்றும் சூகக் கடாரி ஒன்றும் சிங்கரம் நாலும் அனுப்பினேம் வர

8. ப்பாத்துக் கொள்ளும்படி செய்யவும் இந்தச்சேதி காரியப் பேர் தின்மார்க் ராசாவினவர்களுக்கு அறிக்கை செய்யவும் உ

ஸ்ரீ ரகுனத (தெலுங்குக் கையொப்பம்)

TREATY BETWEEN RAGHUNATHA NAYAK AND CHRISTIAN IV

We Raganato Naike, by God's grace King of Tanjour and all the surrounding territories, hereby announce and make known to Ourself, and to our succeeding Ragnats and Kings of Tanjour, and to all others, how His Most Screne Highness, Prince and Majesty, our beloved friend and ally, Christian IV, by God's grace King of Denmark and Norway, etc., has gracefully despatched his ambassador, the noble and esteemed gentleman Ove Gjedde of Tommerup, to these Indian territories, and the said Gjedde has arrived safely here, and on behalf of His Majesty has advanced a request for lasting peace and a lasting alliance between His Majesty the King of Denmark and Ourself, which mentioned peace and alliance can be of advantage of both of us and to our subjects and territories, and as we have approved of this kind and liberal offer, we have consequently and after due deliberation and reflection contracted and concluded and signed the following articles with him, and moreover we hereby contract and conclude:

1 *We shall always and in all eternity observe and maintain irrevocable peace and an irrevocable alliance with His Majesty the King of Denmark and with his subjects and territories.*

2 *The subjects or the companies of the King of Denmark shall always be permitted to carry out trade in all our territories without any form of customs duties or any other financial burdens, as freely and as safely as in the territories of the King of Denmark.*

3 *We are committed always to defend and favour the subjects of the King of Denmark in the practice of their faith, called the Augsburg Confession, and we shall never tolerate that they be oppressed because of their faith.*

4 *We are committed always to defend the Danes throughout all our territories against hostility of any kind and against all hostile people, and we must, moreover, assist them in their affairs in accordance with their demands.*

5 *The Danes may deal not only with all our vassals and subjects, but also with all foreigners who enter our territories.*

6 *Our subjects shall never be allowed fraudulently to alter or unlawfully to sell their merchandise to the subjects of the King of Denmark.*

7 *We shall never permit other Europeans or other Indians to trade or carry out any dealings or other activities in any of our territories with the sole exception of the Danes and the Portuguese in Nagapatnam.*

8 *In the course of their trade throughout our territories, the Danes shall always be permitted to use the money of the King of Denmark, which money is called Danish silver crowns, and moreover Singhalese silver larins, and the value of each crown shall be 14 or 15 gold fanoes, depending on its price.*

9 *Those who deal in counterfeit coins shall forfeit their lives, and they shall moreover forfeit their property, the property of the Danes shall go to the King of Denmark and the property of our subjects shall go to Ourself.*

10 *The King of Denmark shall, in our territory, exercise justice over those of his subjects who do wrong and the nature of the justice shall be according to the nature of the case, just as we shall exercise justice over our own subjects.*

11 In our country the inhabitants of Trankebar and those of Nagapatnam shall always be solely friends.

12 In case sampans or other ships belonging to the King of Denmark or his subjects shall be wrecked in our territories or harbours, then such shattered ships together with all merchandise therein shall belong to no other than solely the King of Denmark and to his subjects.

13 The village called Tranquebarry shall be and remain the property of the King of Denmark for the next two years, but after the said two years we shall collect duties and other incomes imposed on foreign sampans and on strangers who come to the said village with the purpose of selling or purchasing merchandise, unless we contract otherwise.

14 The King of Denmark and his subjects or companies shall also be permitted to build fortresses in the said Tranquebarry in accordance with their wishes, and we shall supply them with as much lime and stone as they require for the purpose.

15 After the said two years have elapsed, the Danes shall never freight goods or merchandise in their ships for other people, in order that we may not be defrauded of duties on merchandise being landed in Tranquebarry.

We, Ragonata Naike, promise on our behalf and on the behalf of our successors, Ragonats, Kings of Tanjour, and on the strength of our royal name, truly and well to observe and to fulfil the contract in all its parts and articles without any shortcomings and reservations, and to prove that we shall observe it in all eternity we have confirmed the same

with our royal hand and seal, and given our hand to the said

Ambassador.

Signed in our royal city Tanjour on the 19th day of November in the year 1620.

To article 7 should be added the request that we shall never permit the Dutch, the English, and the French to trade or to indulge in any form of business or carry out any form of activity in any of our territories.

To article 11 should be added that the Danes and the Portuguese shall always be friends in our territories and on our coasts, and that they shall never inflict harm or war on each other.

To article 14 should be added that the subjects or companies of the King of Denmark shall be permitted to build a fortress in the said Tranquebarry in order to safeguard the goods and merchandise they have in the said town, to the building of which fortress we shall not supply lime and stone, but that the purchase of lime and stone shall be at their own expense.

Naike's Signature.

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OLAFSSON AT DANSBORG - 1626

A certain Jon Olafsson from Iceland served as a gunner at Tranquebar from 1623 to 1626 and has left his memoirs. The following extracts from his memoirs may be read with interest.

"In India law and order generally prevails, the traders give correct weights and measures and people condemn vice and excess in eating and drinking so prevelant in our part of the world. The Indian people never take wine or alcohol and when they see a drunkard they will shake their heads, beat their chests, spit and call him "buratze" (evil).

The fortress Dansborg is a beautiful square brick building with bastions in each corner. The masonry work was done by Indian masons who are much quicker and more skilled than masons in Europe".

It gives a picture of the Hindus and also their skill in work, in the beginning of 17th century A.D.

Another account by Olafsson:

"Once at night time standing on one of the bastions of Dansborg itself we had the opportunity to witness a festival which took place at the temple across the fortress. The scene was illuminated by torches. They were dancing and obviously making a heathen play with great diligence, and dressed up in different wonderful costumes which they normally kept hanging on the walls inside the temple. Although we could not see everything very clearly, the play seemed to us quite a bit like the story of the Profet Jonah of the Bible who got swallowed by the whale. One of the actors was dressed up like a fish swallowing something or somebody".

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ZEIGENBALG LEARNS TAMIL AND PREPARES MALABAR DICTIONARY

One cannot but admire Zeigenbalg's zeal and diligence in mastering this foreign language. Two years after his arrival he was able to send Lutkens his Tamil library, which is still to be seen in manuscript at Halle. He describes there in a number of Tamil books which he divides into four classes. The first class contains a description of 14 books which he had himself written in Tamil. The next treats of 21 books, written by Papist authors, that is Roman Catholic missionaries, who had been a long time before on that coast, and had studied the language. Amongst these he particularly notices one for the fluency he had acquired, whose equal had not since appeared amongst the Papist the missionaries. "For now", says he, "there are very few amongst them who trouble themselves much about the language, or could compose anything in it". The third class treats of 119 books by Hindus, mostly on the subject of their religion. The fourth class contains 11 books, written by Mohammedan authors, on their religion. It would have cost Zeigenbalg many hundred dollars to have all these copied out, but the greater number he had bought, for which purpose he used to send his Malabar writer many days' journey into the country. In this way he discovered how books were to be obtained, and found that the widows of Brahmins would sell them for a mere trifle. When Zeigenbalg first began to read Tamil books, he had three persons with him; the above named translator, Aleppa, whom he afterwards dispensed with and gave up to his colleagues a native poet, who enlarged upon the histories which they read, and explained the difficulties in poetry, and finally, a Malabar writer, who was to write down all words and expressions which

he had not met within other books. Thus began Zeigenbalg's Malabar Dictionary, which in the course of two years contained 20,000 words and expressions; one column in Tamil characters, one in Roman type written according to the pronunciation, and a third with the meaning in German. He not only read historical, theological, and philosophical writings, but also medical and philological in order to find words for his Dictionary. When four years later this Lexicon had grown to 40,000 words and expressions, it was arranged according to the Tamil alphabet, so that the derived and compound words might be found near their source. He collected moreover a poetical Dictionary of 17,000 words out of all kinds of poetical writings, under the guidance of experienced Tamil poets. "This Dictionary", says he, "will help me but little when I read and preach the word of God, but it is a key to all poetical books, and as I take great trouble to understand the worship of the heathen from their own books and wish much to prove their errors therefrom, necessity obliges me to venture so far into the poet's domain. When, as often happens, the poets of the country visit me, or I them, one hears little but verses from their mouth in confirmation of their teaching. It is therefore necessary for me to understand them, so as to be able to oppose them thoroughly". Of the poetical language he says, that there is as much difference between it and that employed in daily life, as between Latin and German. Zeigenbalg considered his Dictionaries as great treasures not so much on account of the great care and trouble that he had spent on them, as in the consideration of the uses to which they might be put, uses for which he hoped that with God's blessing, they would become invaluable.

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Tanjore Kings to whom the Danish Governors were paying annual tribute.

Raghunatha Nayak	*1600-1634*
Vijaya Raghava Nayak	*1634-1674*
Ekoji I	*1674-1684*
Shaji II	*1684-1711*
Serfoji I	*1711-1729*
Tukkoji (Thulajaji I)	*1729-1735*
Ekoji II (Bawa Sahib)	*1735-37*
Sujan Bai	*1737-1738*
Kattu Raja	*1738*
Shaji III	*1739*
Prathap Singh (Nana Sahib)	*1739-63*
Tulajaji II	*1763-1787*
Amar Singh	*1787-1798*
Serfoji II	*1798-1832*
Sivaji II	*1832-1855*

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KINGS OF DENMARK

Christian IV	1588-1648
Frederick III	1648-1670
Christian V	1670-1699
Frederick IV	1699-1730
Christian VI	1730-1746
Frederick V	1746-1766
Christian VII	1766-1808
Frederick VI	1808-1839
Christian VIII	1839-1848

SHIPS THAT CAME TO TRANQUEBAR

David	1620
Elephant	1620
Christian	1620
Copenhagen	1620
Prince Christian	1671
Oldenberg	1671
Crown Prince of Denmark	1708
Miss Jonfred Suzzanna	1718
Queen Anna Sophia	1721-3
Princess Louise	1761
Countess Moltke	1768
Christianus Septimus	1801

DANISH GOVERNORS OF TRANQUEBAR

1624-36	ROLAND CRAPE
1636-44	BERNT PESSART
1644-54	WILHELM LEYEL
1654-55	POVEL HANSEN
1655-72	ESKILD ANDERSEN
1672-80	SIVART ADELAER
1680-81	PETER BLADT
1681-86	AXEL JUEL
1686-91	WOLF HEINRICH VON KALNEIN
1691	JORGEN BJORNSEN
1691-94	CHRISTIAN PORCK
1695-1701	CLAUS VOGT
1701-7	JORGEN BJORNSEN
1707-1718	JOHAN SIGISMUND NASSIUS
1718-29	CHRISTIAN ULRICH NISSEN
1729-32	DIDERICH MUHLENPHORT
1732-44	POUL KRISK PANCK
1744-46	CARSTEN CARSTENSEN
1746-53	HANS ERNST BONSACK
1753-58	HANS GEORG KROGH
1758-59	PETER HENRICH MEYER
1759-61	HERMANN JACOB FORK
1761-73	PETER (JACOB) HERMANN ABBESTEE

1773-77	*DAVID BROWN*
1777-86	*PETER HERMANN ABBESTEE*
1786-1807	*PETER ANKER*
1807-16	*GERHARD SIEVERS BILLE*
1816-22	*PETER HERMANDSEN*
1822	*JENS KOFOED*
1822-24	*ULRICH ANTON SCHONHEIDER*
1824-28	*HANS DIDERICH BRINCK SEIDELIN*
1828-31	*LAURITZ CHRISTENSEN*
1831-38	*CONRAD EMIL MOURIER*
1838-41	*JOHANNES VON REHLING*
1841-45	*PETER HANSEN*

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திப்பு சுல்தான் பற்றிய கடிதங்கள்

I பக்கம் 1 :

இவை சாயெபு அவர்கள் வைக்கில் குலாமுகம்மது சாயெபு

அவர்கள் சமுகத்துக்கு - தரங்கம்பாடியில்

பக்கம் 2 :

1. அரக்ஷதாக்ஷத்துப்பிதிலி தெய்வராயன் ஆ
2. தாபத சிலிமாத்து இப்பவும் தையி மீ 29
3. உ காலமே மணி 8 க்கு காதர் வசம் காகி
4. தம் அனுப்பிவிச்ச புறகு மணுசானை மேற்
5. க்கே அனுப்பி விச்சி சேதி விசாரிக்கு மி
6. டத்தில் ரெண்டாயிர மூவாயிரங் குதிரை
7. ராத்திரியே நிலாவுலே புவனகிரிக்கு வந்
8. து வெள்ளாற்று கரை யேறி மன்
9. னூர் குடி தாலுக்த பண்ணைப் பட்டுக்த
10. போயி அந்தவூர் நாட்டான் அம்ப
11. லவாண பிள்ளையை பிடிச்சுக் கெ
12. ாண்டு அரசூர் கொள்ளடக்க
13. ரையண்டை அந்தமட்டுக்கு
14. ம் வழிய காட்டச் சொல்லி கொண்
15. டு போனுன் கொள்ளடக்கரை ஏறி
16. ன பிறகு அவனை விட்டுவிட்டான்
17. அவன் சொன்ன சேதி மறுபடி
18. வடக்கேயிருந்து குதிரை சாஞ்சவண்
19. ணமாயிருக்குது மின்னுலேத்தி போ
20. னவர்கள் சனங்களை ரெு க்ஷட்டு பண்
21. ணயில்லை மறுபடி வந்த குதிரைக்க
22. ாறர் வெட்டுக்குத்து ரெும்ப காய
23. க்காறர் சிதம்பரத்துக்கு வருகுரூர்
24. கள் சிதம்பரத்துக்கு மேற்க்கே
25. ஒருனுழிக்கு மேற்க்கு கண்ணபடி

பக்கம் 3

1. யிலே பாரா குதிரை போட்டுயிருக்குது
2. புவனகிரியிலேயும் குதிரை யிறங்
3. கியிருக்குது அரிக்காரு சாஷ்த்திரி அய்ய
4. ரை மேற்க்கே அனுப்பியிருந்தேன்
5. பறலி-ராகனு மிட்டும் போயி சேதி
6. கொண்டு வந்தார் குதிரை வடக்கே
7. யிருந்து தெற்க்கே போனபடி
8. யிருக்கு தென்று வந்து சொன்
9. ஞர் துணிஞ்சவர் கெட்டிக்காறர்
10. யிந்த சேதி ராத்திரியே கொண்டு
11. வருகுறே மெண்ணு என் கையிலே
12. கடுதாசி வாங்கி வந்திருக்குறுர் அவ
13. ருக்கு எசமாங்களும் சொல்லி சந்
14. தோக்ஷம் பண்ணி அனுப்பிவிக்க
15. வேண்டியது தெற்க்கே குதிரை போ
16. ன சேதி நிக்ஷயமாயி சொல்லுருர்
17. கள் மேற்க்கே திருமட்டத்துலே
18. குதிரை போச்சுதெண்ணு சொல்
19. லுாருர்கள் யின்னம் தண்டுக்கு போ
20. னவன் வரயில்லே வந்தவுடனே சே
21. தி அனுப்பிவிக்குறேன் மற்றப்படி
22. யிது காரியத்திலே சாகிறதையாயி
23. நடந்து கொள்ள வேண்டியதுக்கு
24. எழுதி அனுப்பி விக்க வேண்டி

பக்கம் 4

1. யது வேணும் ஆதாபத சிலிமா
2. த்து அவசரமாயி எழுதின கா
3. கிதம் ௳ 1791 ஸ்ரீ தையி மீ
4. 29 ௳ சனிக்கிழமை ராத்தி மணி 7க்கு
5. றவாரு ௳

II பக்கம் 1 :

வரி 1. இவை மகராச ராசமானிய - ராய ஸ்ரீ பிள்ளை அவர்கள் பிறகாச பிள்ளை அவர்கள் சமுகத்தில் குடுப்பது

பக்கம் 2 :

வரி 1. ஸ்ரீமகமேரு அகண்டித லெக்ஷ்சு
2. மி அலங்கிறுத ராசமானிய ராய ஸ்ரீ
3. பிள்ளை அவர்கள் பிறகாச பிள்ளை
4. அவர்கள் தாஙள நினைத்திருந்த நன்
5. மையினாலே ....
6. தங்கள் தெய்வராயன் சுகமே யிருக்கு றே
7. ன் யிப் போதும் மிஞக்ஷசி அய்யர்
8. வசத்திலே அனுப்பி விச்ச காகிதம் பாத்து
9. க் கொண்டால் தெரியவருமே ருவ
10. சமாசாரம் என்னண்டால் சேத்தீ தோ
11. ப்பு மாற்க்கத்திலே யிருக்குற அஞ்சல்க்
12. காறன் வந்து சொன்ன சமாசாரம்
13. என்ன வயனமானல் மணலூர் பேட்
14. டைக்கு மேற்க்கேயிருந்த குதிரை மங்
15. கலத்திலே வந்து யிறங்கிறதாயியும்
16. மேல் தெற்க்கு முகமாகவும் போறதா
17. கவும் விறுத்தாசலத்திலே (யிருந்து) அரிக்காறன் வ
18. ந்தான் அவன் சொன்னதாயி வந்து
19. சொன்ஞன் யிது அல்லாமல் யிண்ணை
20. யத்தினம் கச்சேரி சமாசாரம் திருவண்ணம
21. லைக்கு மேற்க்கு பொன்னூரிலே யிருந்த
22. குதிரை செஞ்சியிலே வந்ததாயி
23. சேதிவந்துது ஆகையாலே மீஞக்ஷ
24. சி அய்யரை சுறுக்கா அனுப்பிவிச்
25. சால் வடக்கே அனுப்பிச்சி நிச்செ

பக்கம் 3

1. அழைப்பிக்கலாம் சிதம்பரத்திலே காமாக்ஷ
2. சி அய்யனென்று பச்சையப்ப முதலியா
3. ர் மனுசன் குத்தகை அமிலாயிருந்தான்
4. அவன் பணம் வாயிதாபடிக்கு கட்டயில்
5. லை என்னுறதாயி மேக்ஷ்த்தர் பிளேர்
6. துரை அவர்கள் கணபதிராயர் என்னுற
7. வர் 4 உ ராத்திரி அமலுக்கு சன்னது வந்து வே
8. சோராயி அமல் நடக்குது கோவில் சம
9. ாசாரம் ரெண்டுபேர் தீக்ஷிதாள் தஞ்சாவூரு
10. க்கு ரா. பச்சையப்ப முதலியாரண்டே போயி
11. ருந்தார்கள் என ஆனல் பச்சைய முதலியார்
12. காகிதமும் ராசாவினுட காகிதமும் ரா. ரா.
13. செனருல் அவர்களுக்கும் தங்களுக்கும் காகித
14. ம் கொண்டு குடுத்து ஆபரணம் த
15. ஞ்சாவூரு கோட்டைக்கு கொண்டு போ
16. றதுக்கு பிறேயித்தினம் பண்ணிப் போ
17. யிருந்தார்கள் திக்ஷிதர் அவத்தமானவர்
18. அவர் எனக்கு யிப்படி சேதியிருக்குது என்று
19. றதாயி சொன்னுர் அதும் பேரிலே பொ
20. துவிலே போயி அவாளுக்கு மனசிலே
21. படும்படியாயி சேதி சொன்னத்தும்
22. பேரில் மெயிதானது அவாள் காகிதம்
23. வந்ததுனலே காரியம் நடக்க மாட்ட
24. ாது வீணுயி பெரிய மனுக்ஷாள் மனசு
25. க்கு ஆயாசங்கள் வரும் என்று பிறேயத்தி
26. னம் பண்ணத் தேவையில்லை என்று
27. தஞ்சாவூருக்கு சேதி அனுப்பியிருக்குருர்
28. கள் அது சேதி தாங்களறிய வேண்

III பக்கம் 4 :

வரி 1. டியது மேஸ்தர் பிளேர்துரை அவர்கள் துப்பாசி வே
2. லப்ப முதலியார் சிதம்பரத்துக்கு வந்தார் அவர் என்
3. னே அழைப்பிச்சி தங்களேயும் சாயேபு அவர்க
4. ளேயும் கேட்டார்கள் நான் அதுக்கு அடுத்த சேதி சொ
5. ன்னேன் தங்களுக்கு நான் ரொம்பவும் விசாரிச்சேன்
6. என்றும் சாயேபு அவர்களுக்கு ரொம்பவும் சலா
7. ம் சொல்லச் சொன்னார் மற்றப்படி நானட
8. ந்து கொள்ள வேண்டிய காரியங்களுக்கு க
9. ட்டளே அனுப்பிவிக்க வேண்டியது வேணு
10. ம் உ

1791 ஷ பங்குனி மீ 6 உ கா
லமே மணி 7-க்கு றவானா உ

பக்கம் 2 :

வரி 1. ள. தம்பி பிறகாச பிள்ளே யவர்களு சாயபு அ
2. வர்கள் குலாமுகம்மது சாயபு அவர்களுக்கும்
3. பெரியதம்பி சேக்கிஸ்மால் சலாம் யிப் போ
4. தும்முன் தங்களுக்கு எழுதினலிகிதமம் அவட
5. த்து அனுப்பிவிக்க வழி நடப்பில்லாத படி
6. யினலே அனுப்பாமல் யிதி கூட வருகுது
7. டீப்பு பாளேயம் மாசி மீ 1 உ வழுதாவூர் வ
8. ந்து யிறங்கினன் கூடலூரைச் சேந்த கிரு
9. மமெல்லாம் கொள்ளேயிட்டு கொளித்தி
10. ப் போடுகிருன் கூடலூர் மெத்த தத்தளிவா
11. ய்யிருக்குது யிந்தக் கடுதாசி எழுதுகிற அண்
12. ணேக்கு சென்னபட்டணத்திலிருந்து ரெண்டு
13. கப்பல் கண்டுது அதிலே சனங்களும் கு
14. ண்டு மருந்தும் வருகுதெங்கிற சேதி அந்
15. தக் கப்பல் வந்தவுடனே அந்தச் சேதியும்
16. எழுதியனுப்பி விக்குறோம் நாங்கள் அவ

17. டம் வந்து சேருகிறதுக்கு கரை வழியாய்
18. வரக் கூடாததினாலே வருகிற சலங்குகளி
19. ன் பேரில் வந்து சேருகிறோம் தெற்க்கே
20. ரெண்டாயிரம் குதிரை போச் செண்டும்
21. போகு தெண்டும் யிவடத்திவ் பிறக்குது எங்
22. களுக்கு யிவடத்தில் கொஞ்ச நஞ்சம் நிலு
23. வை கிடக்கிறதை தண்டிக் கொண்டு ஊர்
24 வந்து சேருகிறோம் மத்தச் சேதி களெல்
25. லாம் யிதின் கூட வருகிற கடுதாசியை
26. பார்க்கத் தெரியவருமே. மத்தப்படி யிவடத்தி
27. ல் நடந்து கொள்ள வேண்டிய காரியங்
28. களுக்கு யின்னபடிண்டு எழுதியனுப்பிவி
29. க்கும்படி செய்ய வேண்டியது யிப்படி
30. க்கு பெரியதம்பி சேக்கிஸ்மால் சலாம்
31. 1791 ௵ மாசி மீ 1 உ.

முதல் பக்கத்தில், ''இவை ரா. பிள்ளையவர்கள் பிறகாச பிள்ளையவர்களுக்கு கொடுப்பது தரங்கன் பாடியில் '' என எழுதப் பட்டுள்ளது

TRANQUEBAR SALE DEED

Treaty for the transfer of the Danish settlement on the continent of India between His Majesty the King of Denmark and the Honorable East India Company settled by Peter Honson Esquire, Counsellor of State Governor of His Danish Majesty's possessions in India, knight of the order of DANNEBROG in virtue of powers delegated to him on the 30th September 1841 by His Majesty the King of Denmark and the Governor General of India in Council Lientenant General the Right Honorable Sir Henry Hardinge G.C.B. Governor General of India, the Honorable Frederick Millet Member of Council, and the Honorable Major General Sir George Pollock, G.C.B. Member of Council in virtue of powers delegated to them by the Honorable the secret Committees of the Court of Directors on the 1st July 1842.

Done in Calcutta on the 22nd day of February 1845 one thousand eight hundred and forty five.

In the name of the most Holy and undivided Trinity.

Article I

His Majesty the King of Denmark engages to transfer the Danish settlements in the continent of India, with all the Public buildings and crown property thereunto belonging to the Honorable the British East India Company in consideration of the sum of 12,50,000 Company Rupees which sum the Honorable the British East India Company engage to pay and the ratification of the present treaty either in Company Rupees at Calcutta or by Bills on London at One months sight in sterling Money at the rate of exchange of two shillings for each Rupee in such proportion of cash or bills at the above rate, as may be most convenient to the Danish Government.

Article II

The settlements and crown property referred to above are :-

I The town of Tranquebar in the Coromandel Coast with the Districts thereunto belonging, which an annual sum of 2500 Gold Pardos or about 4,000 Company Rupees is to be paid to the Rajah of Tanjore, and the following buildings and Crown property viz.

A . . . . . Fort Dansburg with buildings thereunto connected and 13 Brass Guns mounted on the ramparts and other stores.

B . . . . . The Government House situated opposite to the Fort.

C . . . . . A country residence for the Governors at the village of Porayar.

D . . . . . A Garden with a Bangalow at the Village of Tillaly possessed by the Governor.

E . . . . . A building in the Town with garden adjacent used as Hospital.

F . . . . . A house in the Town, occupied by the Medical Officer of the settlements.

G . . . . . A house and office on the beach for the Master attendant.

H . . . . . Two brick built Godowns.

Besides public roads, bridges, sluices, a number of fruit and other trees, and all other immovable crown property of any discription whatever, together

with some moveable articles as belong to the Public Office, or are destined for public use the furniture and moveables in the Government House not being herein included.

II The town of Fredericksnagore or Serampore in the province of Bengal, comprising 60 Biggahs commonly called Fredericksnagore and the districts of Serampore, Ackna and Peurapore for which districts an annual sum of Sicca Rupees 1601 is to be paid to the Zemindars of Sewrappelly for the time being with the following public property.

A . . . . . The Government House

B . . . . . The Secretary's House and Office

C . . . . . The Court House with the annexed buildings

D . . . . . . The Church commonly called the Danish Church

E . . . . . . The Bazar containing more or less 6 Biggahs and 13 Cottahs with a range of Godowns on the north side and 2 Godowns on the next side the remaining part of the ground being occupied by private godowns, the owners paying an annual ground rent.

F . . . . . Two small brick built Guard Houses on the banks of the River.

Besides public roads and bridges, a canal from the fields of the villages of Pearapore through the adjacent villages to the river and all other immoveble with such moveable articles as belonging to the public offices or are destined for public use.

III A piece of ground at Balasore formerly a factory containing 18 Beggahs 2 Cottahs and 12 Chitt of tenanted ground.

Article III

The church of Zion & the Mission churches of Jerusalem and Bethlehem in Tranquebar. The Roman Catholic Church and Chapel at the same place and Chapel in Serampore, the Serampore College and the Serampore Native Hospital having been built or established by private means, these churches and institutions with all their goods effects and property, moveable as well as immoveable, are belonging to the respective congregations communities and societies and are not therefore included in the present transfer.

Article IV

The inhabitants of the aforesaid settlements European as well as Natives who continue to reside within the settlements will be placed under the protections of the general Law of British India and their religious, personal or acquired rights as formerly enjoyed under the Danish Government will be respected as all rights of person or property are throughout British India.

All suits, commenced and pending in the Danish Courts at the time the treaty comes into force shall be carried on and decided by the same law as far as altered circumstances will allow.

The same will be observed in all cases of appeal subsequent to the treaty, but no complaint or suit which has been finally settled and decided under the Danish Administration and not appealed in

due time under observance of the rules for appeal then in force shall be deemed applicable nor shall it be lawful to bring forward again subsequently to the conclusion of this treaty by petition, complaint, or otherwise, such cases as have been already finally determined by competent authority.

Article V

Nothing in the present Treaty shall affect the trade now carried on or about to be carried on by the subjects of His Danish Majesty in the Ports of the East India, nor shall the trade be more restricted than it would have been in case His Danish Majesty has concluded to posses the settlements now transferred.

Article VI

The Church Missionsary Board of Coppenhagen for the Propagation of the Gospel shall be at liberty to continue their curations in India for the conversion of the Heathens to the Christian religion and shall be afforded the same protection by the Government of India as similar to the English Societies under the general Law of the land. The Rights and Communities granted to the Serampore College by Royal Charter of date 27th February 1827 shall not be interfered with but continue in force in the same manner as if they had been obtained by a charter from the British Government subject to the General law of British India.

Article VII

The Danish Government engage to meet all pensionary claims and enjoyments connected with the

above said settlements and the East Indian Company shall not be liable for any such claims or engagements whatever with the exception of the yearly payments of the soil to the Rajah of Tanjore and the Zemindar of Seeraphelly as mentioned in Article 2nd.

Article VIII

All sums not belonging to the Rajah Treasury under the charge of the Court of Wards or of any of the public functionaries of the Danish Government in their official capacity shall be received by such public officer or officers as the Governor General of India in Council may direcct and shall be carried to account administered by such public officer or officers in the same manner and under the same rules and responsibility as similar property is administered under the general law the land.

Article IX

The present treaty of nine articles shall be ratified and the ratification exchanged in Calcutta within six months from the date hereof or sooner if possible.

Done at Calcutta on the twenty second day of February the year of our Lord one thousand, eight hundred and forty five.

(Signed) (Signed) Hry. Hardinge

P. Hansen Do......F. Mullette

Do......G. Pollock.

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Brought out in honour of the visit of His Excellency Mr.Poul Schlueter, the Prime Minister of Denmark and Mrs. Lisbeth Schlueter on the occasion of their visit to Dansborg Museum, Tarangampadi on Saturday the 17th January 1987.



B S COMBINE
Madras 21
553774